

THE  
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MISSIONARY

OF THE  
PRESBYTERIAN CHURCH.

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# THE FOREIGN MISSIONARY,

CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

## C O N T E N T S.

### MISSIONS OF THE PRESBYTERIAN CHURCH.

"Foreign Missions are Good,"	- - - - -	225
Beirut Mission Buildings,	- - - - -	228
The Transfer of the Persian Mission,	- - - - -	230
Memorial Gifts from the Mission Field,	- - - - -	231
Reinforcements for the Missions,	- - - - -	232
Deaths,	- - - - -	233

### Communications from the Missions.

Lodiana Mission—N. India,	- - - - -	234
Furrukhabad Mission—N. India,	- - - - -	238
Shantung Mission—N. China,	- - - - -	239

### WORK AMONG WOMEN.

Auxiliaries of the Woman's Foreign Mission,	- - - - -	240
Zenana Work in Al'ahabad,	- - - - -	241

### MISCELLANEOUS.

Incidents of Missionary Life,	- - - - -	242
Faith Shown by Works,	- - - - -	244
Lord Lawrence on Indian Missions,	- - - - -	245
The Temporal advantages of Foreign Missions,	- - - - -	248
China and its Languages,	- - - - -	250

### MISSION HOUSE, NEW YORK.

Latest News from our Missions,	- - - - -	252
Donations,	- - - - -	253

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B. M. L'KOU CHURCH AND GIRLS SCHOOL

## THE FOREIGN MISSIONARY.

THIS monthly, in its enlarged form of thirty-two pages, will continue to give not only an account of the extended Missions of the Presbyterian Church, but those of other churches, so that its readers can be made acquainted with the various efforts that are put forth for the evangelization of the world, and the success that has attended them.

It is important that this publication should be widely diffused through all our churches. The Board can mainly reach such through the pastors. Will not they, for the good of this great cause, and for the advancement of our own missions, appoint some of their people to obtain subscribers for it? Sympathy for the work, and interest in it, will greatly depend upon an intelligent acquaintance with missionary operations.

Each number of the Foreign Missionary, will generally contain an engraving of one of our Mission Stations.

TERMS—\$1 a year ; ten copies for \$7. It is sent free to donors of ten dollars and upwards, and to ministers of our churches.

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## CHILDREN'S FOREIGN MISSIONARY.

This is an illustrated paper for youth. This paper is well suited for Sabbath-schools, and will give much information about the Schools, etc., in the different Missions. The Board is anxious to bring all such into sympathy with the missionary work.

TERMS—Ten copies, when sent to one address for one year, One Dollar, and in the same proportion for larger numbers. It is sent free, one copy to the children of each family in every Sabbath-school making regular contributions to the Treasury of the Board.



T H E

# FOREIGN MISSIONARY.

FEBRUARY, 1871.

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## *MISSIONS OF THE PRESBYTERIAN CHURCH.*

### *“FOREIGN MISSIONS ARE GOOD.”*

WE recently noticed this expression connected with a report of a great meeting for Home Missions. This admission would have been worth much a hundred years ago. Then a vast majority in the Church were asleep on the subject; while not a few, high in her ranks, were violently opposed to all efforts to evangelize the world. Bishops and presbyters declared in public, within this period, that the command to give the Gospel to all nations died with the apostles. If there are no virulent opposers to this work in the Church to-day, there are some within her pale who act as if the cause had no claims upon them, and even some who say openly, that duty is confined to their own country, and, though able to do much, give nothing to the perishing in other lands.

*Foreign Missions are good.* So thought the Father, when he declared to His Son: “I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;” so thought Jesus, our Ransomer, when, after he had finished the work of our salvation, and before he ascended to glory to wait for the travail of his soul out of all lands, he enjoined his people on different occasions to “go into all the world, and preach the gospel to every creature;” so thought the Spirit, when he thrust the apostles out of Jerusalem, and sent them everywhere preaching the word; so thought the early Christians, as they “sounded out the word of the Lord” among many peoples; and so has our Church declared in every possible form and occasion, as she has sought in every judicatory to set forth this “good,” and press it upon every heart and conscience.

*Foreign Missions are good.* Good it surely is, to work in harmony with the Father’s will, to obey Christ’s behests, to respond to the Spirit’s teachings, to seek the highest spiritual welfare of man, and bring back a revolted world to the allegiance of Heaven; good to bring our race under the noblest principles of action, and into contact with truth that can elevate,

reform, enlighten, and direct ; good to overthrow idolatry, stop heathenish practices, propagate order, comfort, and liberty, to diffuse intelligence, and advance the purest forms of civilization ; good to break the power of evil, help forward the cause of righteousness and truth, illumine the dark portions of the earth, and seek to establish everywhere a reign of law, purity, and spiritual progress. This the cross can alone effect, and this the Gospel alone unfolds. The man then who goes forth to the benighted and preaches a crucified Saviour—who goes to the dark portions of the earth, bearing with him that which, in the hands of the Spirit, can alone transform and save its guilty inhabitants, is not only doing a good, but the greatest good that he is capable of achieving. He is working in the fullest symphony with Christ's work on earth, and his reign in glory.

*Foreign Missions are good.* Most assuredly to all who engage in them. Many years ago, one wrote : "O, how I long to be received into the universal system of love, and to embrace every occasion of doing good, as food to an appetite, and the refreshment of nature." No other work is so adapted to accomplish this, as that which embraces the whole brotherhood of man. It takes within its sweep that which Christ took in when he gave himself a sacrifice for sin, and commanded that this grand truth should be proclaimed to all people. To do good, and to communicate, is a law of His kingdom ; and no man can work under the impulse of the Spirit, to make the kingdoms of this world the kingdom of our Lord and of His Christ, without benefiting others, and in the act obtaining blessings himself. Such labor identifies him with his Master in His work of mercy ; with the Holy Ghost in His effective operations ; and with the ministering spirits sent forth to minister to the heirs of salvation ; and in such an effort, and with such company, he is surely doing and receiving good.

*Foreign Missions are good.* But why only a good ? Is there something better for the Church's efforts, prayers, and gifts ? Yea, verily ; and that is pursuing the apostolic practice, "beginning at Jerusalem." This was a glorious annunciation of the risen Lord ; the gospel was for Jerusalem sinners—for his very murderers. This was uttered when his sacrificial blood was scarcely dry, to show them that his love could not be quenched by the nails, the spear, or the thorns ; to show them that he had triumphed ; that his claims were authenticated ; and that, in their very midst, the power of the truth would be seen among those who would come from many countries. If the Gospel could save a Jerusalem sinner, then it was suited to all lands, and could pull down the strongholds of Satan. This announcement, when properly viewed, is one of the strongest passages for the foreign missionary work. But, if the Church begins at Jerusalem, must she tarry until it is wholly evangelized ? What said the Great Head of the Church, as he drove out those from Jerusalem, and scattered them everywhere to preach the word. Why, then, should any in their love for the home work, entrench themselves behind Jerusalem to avoid the foreign

work. But home is not Jerusalem. Home is evangelized. No man in it need live without a knowledge of Christ. There is an evangelical minister for every 800 or 900 of the people, and a Bible for every reader. And here, what a difference on this point between our language and that of the Bible. We talk of home. God speaks to us in it of the great world field. We dwell upon the needs of our country. God brings before us the crushing necessities of those that are beyond. We speak of the Christian, being a light to those that are around him; the Saviour calls him the light of the world. We think and act as if foreign missions was a specialty—something outside of what the Church is to do—when, in reality, it is her great work. The missionary spirit is not barely the prerogative of those who go forth to the unevangelized, but of all who have tasted that the Lord is gracious. Every one who is for Christ must be for the world. It is to be conquered for him.

But, admitting all that is said of the necessities of our own country, and they are many; acknowledging our obligations to it, and they are strong; do they interfere with our great and solemn duty to the heathen? Home is taken care of, not by one society but by scores, but every denomination has only a single organization for the countless myriads in vast continents. But independent of this, can meeting the claims of home eanel the demands of the foreign field? Can payment thus be made? Verily not. If Paul was a debtor to the Jew, he was also to the Gentile, and he paid the debt. So must we. The heathen have claims upon us. This is written clearly, fully, and in every form in the word, and illustrated and enforced by his Providence, and we must meet these demands. How? By bending every effort to the objects around us and giving only a little of our strength to the foreign field, or by rising to a proper conception of what the latter is, and of its potent influence upon the highest interests and advancement of the former.

There is a feeling among some that the best way to carry forward Christ's kingdom is first to evangelize home, or stay at Jerusalem, to use their own figure, until it is completely subdued to Christ, then branch out and preach in the regions beyond.

These men would have brought Paul and Barnabas to Jerusalem and kept every Apostle in Judea. This is not God's method. He gives the greatest field for exertion; the grandest motives for action; assuring us that no man can pray and toil for the heathen without thinking, planning, and laboring for the destitute around him. The church grows by aggression. The mind is enlightened, the affections elevated, the soul strengthened by self-sacrifice, and home was never cared for as it has been since the missionary spirit has been cherished and grown.

Let no one then regard foreign missions as something extraneous, or as not bound up with the life and power of the Church; let no one array two duties against each other, or put one where God has never placed it.

Let no one act from a lesser motive when the greatest is to sway the soul and impel it to the noblest movements and action for the lost; let no one sever himself from missionary activities and Christ-like sympathies when he has to come under the power of these for the accomplishment of the greatest good; and let no one feel that he can turn a deaf ear to the cries of bleeding humanity, and to the appeals that come from many lands for the Gospel of the Son of God, and be guiltless.

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### BEIRUT MISSION BUILDINGS.

In the earlier days of the Mission, when Beirut was still a wretched Turkish seaport, enclosed by walls, a garden outside the gates was purchased for mission premises. The cost was less than a thousand dollars; the property to-day, without improvements, could not be bought for, perhaps, twenty times that sum. It is now in the heart of the city, on elevated ground, and adjacent to the principal streets.

The graceful and substantial church, recently completed, is a prominent object from nearly all points. It is seventy-five feet long, by fifty broad, built of cream-colored stone, neatly squared, with trimmings of still lighter material. It has sittings for 450 people, and is generally well filled, often crowded, with representatives of different sects. In deference to Oriental custom, a curtain separates the men and women. Students from the College, and pupils from the various boys' and girls' schools, form part of the audience. The Anglo-American community, and friends in this country, contributed liberally that the building might also be made suitable for services in English for foreign residents, and the large number of travellers passing through. The Scotch mission to the Jews likewise gave generous aid, as their missionary acts as English pastor. The edifice, however, belongs wholly to our own Board. A native church-member furnished the melodeon, ladies and children of the city provided the pulpit, and a lady in New York gave the chandeliers. A fine clock was also presented by American friends, and a good bell is soon to be added.

The long building behind the church, and to the left of the picture, is the *Female Seminary*. It is two stories high, and has accommodations for forty or fifty boarders, and as many day scholars. There are, at present, seventy-five in all; Protestants, Maronites, Greeks, Moslems, and Druzes. The language of the institution is Arabic, although English and French are taught to those whose parents desire it; and a few are learning to play upon the piano, as wealthier natives begin to think this an essential accomplishment. All receive careful Bible instruction, and learn to sing, with peculiar delight, the Sunday-school hymns so familiar in America. Some of the pupils are being trained for teachers. Miss Everett is the able and devoted Principal, and Miss Jackson and Miss Loring have recently gone to join her. They are all supported by the Ladies' societies of this country. This school, it is hoped, will soon become an efficient centre of "Woman's

work to women" in that land. Their teachers have ready access to the homes of the pupils, and to the large circle of relatives and acquaintances beyond. Scholarships are greatly needed, to enable children of poor Protestants, and others, especially from the mountain districts, to be brought under the influence of this school. Eighty dollars annually will board and clothe a girl.

Under the shade of those beautiful "Pride-of-India" trees, the children play and practice calisthenics. It was under these same trees that the missionaries, during the hot summer subsequent to the terrible massacres on Mt. Lebanon, gave food, clothing, and the "Bread of Life" to thousands of poor refugees.

In the extreme left of the picture a portion of the "Press" building is seen. Here matrices and type for the elaborate Arabic fonts are manufactured, the electrotype process is carried on, and the printing done with two steam-presses. Six editions of the Scriptures, of various sizes, have already been prepared, including one with vowel points, like the Koran, especially for Moslem readers, and a pocket Bible just issued. Parts of the Gospels have been arranged for the blind, by an adaptation to Arabic of Moon's system.

Five or six millions of pages are annually sent forth from this Press, not only to all Syria, but to Egypt and remoter parts of both Asia and Africa. Among recent publications are "Edwards' History of Redemption" abridged; a "Guide to the Study of the Bible;" a book of familiar directions respecting prayer and kindred subjects, for families and native helpers; Bogatsky's "Golden Treasury;" a tract containing Father Hyacinthe's letter, with an account of his life; and several educational books. A monthly "News of Missions" is published, with illustrations.

The power of this press, located in Beirut, has become so manifest and important for Evangelical work, among all the vast Arabic population of the East, and, on the other hand, Jesuits and others are making such vigorous efforts to establish presses of their own, which shall control the literature of this race, that an imperative necessity now exists to give larger facilities to the Mission press, and enable it to maintain its present commanding position. It is, therefore, proposed to occupy a portion of the space between the church and the "Press" by an addition to the latter, the exterior to harmonize somewhat with the general style of the church, and to contain a large sales-room and depository for the Scriptures, religious books, tracts, educational and other works, with the needed accommodations for the press, and various operations of the mission. This "Bible and Mission-house," facing a leading street, and under the shadow of the church tower, will not only be a convenient depot for the city and vicinity, but will be a centre to which mountaineers, and people from the interior, coming to Beirut for business, may be easily directed by missionaries or native helpers in their own town or neighborhood. Indeed, from many of the Lebanon villages the Mission premises can be readily pointed out miles away.

Too great importance can scarcely be given to these substantial structures, which, in their very size and position, in addition to their immediate use, stand out before the people as solid arguments for Protestantism. They proclaim the *power* and *permanency* of the type of Christianity now planted among them. Those who erect such buildings, they know, have come to stay. Just beside the "Press," but not seen in the sketch, the Mission cemetery, beneath the shade of its cypresses, treasures the precious dust of the Fathers whose memory is so sacred in missionary annals.

Behind the school, and close at hand, are the dwellings of some of the missionaries, and a few rods distant, the temporary premises of the College. All around towards the south, are scattered the white and picturesque houses of the city, seeming, from the range of Lebanon which towers up upon the east, to be embedded in trees and hedges.

Beirut, whether seen from the sea as the morning sun rises above the mountains, or, later in the day, from any of the surrounding hills, is one of the most beautiful cities on the shores of the Mediterranean. Leaders of the various sects of the land, not slow to discern its growing importance, are beginning to make it the centre of their own religious and educational operations. It is all the more imperative, therefore, that the churches of America should hold up here, still more boldly, the standard of their purer faith, and make it their strong base for wise, persistent, and comprehensive efforts.

D. S. D.

### THE TRANSFER OF THE PERSIAN MISSION.

THE arrangements between the General Assembly's Committee, the Prudential Committee of the American Board, and the Persian Mission, have been so far completed that this mission was received by the Board December 27th, 1870.

As it is important for the Ameriean Board to continue its operations among the Armenians, many of whom are scattered throughout Persia, and especially in the north, and that they might have a mission field for the Armenian churches in Turkey, the following division of territory was made previous to the transfer.

"The Prudential Committee propose to give up the Syriac-speaking people east of the Tigris as properly belonging to the Nestorian work, and wish to retain in exchange a portion of Northern Persia, from its intimate connection with our Armenian work. In Turkey, the boundary line would naturally run from some point on the Tigris nearly east along the watershed to the south of Van to the Persian border, thence to Salmas, then a little south of east along the watershed to the south of Tabris on to Teheran, thus leaving us a path open to the eastward for any future labors in that quarter."

Whilst this leaves the greater part of the Armenian population in Northern Persia to the Ameriean Board, it leaves the Persian Mohammedan popu-

lation mainly to us, in addition to the old Nestorian Mission, and a portion of the field in Turkey.

In this transfer Mr. Labaree remains with the American Board, who will most likely be stationed at Tabris.

The transfer of this interesting mission brings with it vast responsibilities. Among these is, a speedy enlargement of the Mission. Four new men are called for, and at least one unmarried lady. These are necessary to meet the present demands of the work, and give some relief to those in the field who are overburdened, and who appeal most earnestly for help. Beyond the stations now occupied are important points that should be manned. "Scores of thousands of immortal souls," say the laborers, "are waiting now to be taught by us the way of life. God is unmistakably answering the prayers of His people in behalf of this dark kingdom, and now His providences call the churches to take up the work he has prepared for them. Will the friends of Christ at home come forward and furnish us the men and means to plant the standard of the cross among these waiting people, or will they bid them still to sit in darkness and death?"

These words come with wondrous power to the reuniting Church, and call upon the Board to extend its operations in that land with a glad and generous heart.

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#### MEMORIAL GIFTS FOR THE MISSION FIELD.

THE foreign field has demands upon the Church at home, both from its necessities, and from the successful work accomplished by those whom she has sent out. Their going brought with it a pledge of support, both material and moral. As their work enlarges, new demands are created; and these must be met, or a repressive influence is at once felt, and a rapid advance arrested. At the first establishment of a station, all that the missionary needs in the way of buildings is a home for himself and family; but when preaching is begun, schools are organized, converts are made, and a church formed, other buildings are needed, and must be had, for the highest interests of the mission. It is the best economy for the Church to furnish these. In some countries but little is needed, comparatively, for the obtaining of these; in others a larger amount is required; and in most, aid is given by those who are more or less benefited by the presence and work of the missionary. It has been the policy of the Board to provide houses for the foreign laborers, to erect neat and cheap chapels, school buildings, etc., if the funds would permit. This is a safe and beneficial arrangement. But, as conversions multiply, and as new agents arise for evangelistic purposes, training institutions, or schools of a higher order, are necessary, that they may be fitted for the duties of their station. It is better for the cause to have a good, instead of a poor workman.

These things were considered by the last General Assembly, and among the objects to be aided by the reuniting Church in the Memorial gifts were,

"Literary institutions for the raising of a native Gospel ministry in heathen lands," "Church buildings and manses," etc., both at home and abroad. It would seem, from the way in which these objects for the foreign field have been treated, that it was not necessary to erect any memorial buildings at different stations, for, of the \$3,000,000 reported as contributed to this fund, scarcely anything has been done for the institutions appealing for aid from distant lands.

There is, on the other hand, a feeling in the Church that something should be done; and, as inquiries are occasionally made by some to whom pleas have come for assistance, about the buildings that are to be reared, and the institutions to be helped, we will endeavor to answer these inquiries, in the hope that many will feel constrained to devote a portion of their offerings to the furtherance of the missionary cause, as sustained by the Board.

**I. Buildings and aid for maintaining educational and training schools for teachers, candidates for the ministry, etc.**

These are required at *Gaboon*, W. Africa; *Beirut*, Syria; *Lahore*, India; *Canton* and *Chefoo*, China; *Sao Paulo*, Brazil.

These have all appealed to the churches for aid, and they should be supplied by those who can lend a helping hand.

#### CHAPELS.

**II. One** is needed among the Seminoles; four are required in Brazil; four, among others that are needed, in China, have asked for help; one is required in Bangkok, Siam; one in Chiengmai, and three in India.

#### DWELLING HOUSES FOR MISSIONARIES.

**III. Five** are needed in Brazil; two in Bogota; one more is needed for the present force in Japan; one at Tungchow; two at Hangchow, and three at Canton, China; one is needed at Bangkok, Siam; two are called for at Chiengmai, Laos; and two at Kolapoor, India. The mission has only one dwelling-house in Syria, and several will be needed in the Persian Mission.

Besides these, new and larger buildings for the mission among the Chinese in San Francisco are urgently required.

We ask all who are inquiring what they can do for the foreign field, to consider these cases; and we urge all who can in any way aid the cause at any of these stations, to give immediate assistance, if possible, to those who are looking with wistful eyes to see the interest of Christians at home in their struggling endeavors. Surely the home field should not absorb all the gifts, or lay claim to all the memorial offerings of the year.

#### REINFORCEMENTS FOR THE MISSIONS.

THE following missions have asked for new laborers. These are simply requisite to sustain the work in its present state; if greatly enlarged at

any point by successes, a corresponding increase of men would be needed. Three missionaries are called for at Corisco, two at Gaboon, five in Syria, four in Persia, two at Kolapoor, two in Japan, two in Brazil, and several in China and India. If the work among the Indians is enlarged, as it now seems likely, a number of men will be required for this part of the field.

Promises these, assistant missionaries, or unmarried ladies, are called for at Shanghai, Petchaburi, Furrukhabad, Lodiana, Coromiah, Gaboon, Corisco, etc.

Physicians have been asked, for Tungchow and Hangchow, China; for Petchaburi, Siam; for Chiengmai, Laos; for Futtehgurh, India; and Gaboon, W. Africa. Shall these be obtained? And if so, can they be sent out? These are important questions at this juncture of affairs. These calls come to induce the Church to take higher ground on this whole subject, and, at the very beginning of her reunited energies, to come up cheerfully and nobly to what God is demanding of her.

It is with pleasure that we have to record that one physician expects soon to sail for the Laos, another for Tungchow, China, while a third has applied for appointment.

One young minister has been appointed to Syria. Another, who has been preaching for some months, has made application to go to the same field. Others are seriously considering the call from this mission. One has been appointed to Gaboon, and two others have declared their willingness to go to Western Africa. Other young men in some of the Seminaries expect to consecrate themselves to the missionary work. Besides these laborers several young ladies have expressed a willingness and a desire to go to the mission field.

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## DEATHS.

THE REV. JOSEPH OWEN, D.D., of Allahabad, India, died Dec. 4, 1870, at Edinburgh, Scotland.

Dr. Owen sailed from this country, Aug. 5, 1840, for India, and has spent nearly the whole of his ministerial life in the foreign field, and most of his time at the station of Allahabad. His labors, like those of most evangelists on the heathen ground, were of a varied character—preaching, teaching, translating, and revising former translations of the Scriptures, and preparing commentaries on different books of the Bible. Dr. Owen took high rank as a scholar, and was an indefatigable worker as a missionary; but, on these we shall not enlarge, as a notice of his past services to the cause will, no doubt, be prepared by the Mission.

He remained in India for more than twenty-eight years, when, feeling the need of some respite from toil, he left his station in 1869, expecting, after spending a few months more in Scotland, to visit this country, and then to return to India. He was attacked with dysentery some three months before his death, from which he never recovered. To his friends at home he

sent this message: "Tell them I have never for one moment regretted that I went as a missionary. I only regret that I was not more faithful." And to the native Christians at Allahabad he sent his dying request, urging them to be firm in the faith, always abounding in the work of the Lord.

Dr. Owen was the oldest missionary that has died in the service of the Board. He leaves a widow and a little babe; also, a son by a former marriage, who expects soon to be licensed to preach the gospel.

As the veterans are called home, others must be found to take their places. There is a vacancy at Allahabad, and it pleads for an earnest, devoted, and able man. The importance of the station and the work require such a laborer.

Miss Catherine L. Beatty, whose mission life was connected with the Girls' School at Dehra, died at Allentown, N. J., Dec. 24, 1870.

Miss Beatty sailed from this country in October, 1861, and arrived at New York on her return, October, 1869. It was doubtful, when she left India, whether she could reach her native land, but she was not only permitted to do this, but to linger and to suffer till the close of the following year. These sufferings were borne with Christian patience and fortitude.

Whilst in the field, her labors were unwearied for the good of all who were under her care. She sought not only the spiritual and intellectual improvement of the girls, but devoted much of her time to training them to habits of industry, so that they might be fitted to do much in the training of others. Her work in India was not in vain. She not only interested friends at home in the Christian institution at Dehra, but gave a character to it which it will retain, as an important agency in the education and culture of the females of India. Her heart was in the work to the last.

## COMMUNICATIONS FROM THE MISSIONS.

### Lodiana Mission, N. India.

THE REV. A. RUDOLPH, who had to retire a few months ago to his native country, Prussia, for rest, and in the hope of regaining his health, lately preached a sermon on Missions, in Berlin. The following extract from this discourse, while personal, is also historical and is full of interest, as showing how God led the writer and his associates to the foreign field and removed, seemingly, great barriers out of the way. Two of the company referred to—Messrs. Rudolph and Ullmann—have been for more than twenty years in connection with our Mission in India.

#### HOW THE LORD LED US.

It is now more than thirty-one years when six young men bent the knee beneath this pulpit to be ordained to the

work of missions by that faithful servant of God, Pastor Gossner. Followed by the earnest prayers of this congregation, these messengers of peace were to enter upon the yet untrodden path in the field of missionary labor. One of them was appointed for the South Sea Islands, the other five were to go to India. Besides the ordinary trials, inseparable from such an enterprise, of taking leave of friends and relations, and bidding adieu to their country, a special trial was reserved for them before their departure. The rich English gentleman who had settled twelve missionaries the year previous, on the banks of the Ganges, had written to his friend in Bristol, who acted for him as his agent in mission matters, that he

wished first to see how things would go with the twelve before he would receive another party.

This unexpected, new hindrance almost paralyzed the little band for a moment, for they were just ready to depart. How was it? Had they been mistaken? Had the Lord not called them into his service? Could it be that he had moved out of the way so many obstacles in order to destroy all their hopes at last, and as it were with one blow? Was it not the Lord that had made parents and friends willing, after a severe struggle to give their consent to their departure? Had he abandoned them in the last hour? Directed by that man of prayer, Gossner, they had prayed down one obstacle after another, and should all their cherished expectations be frustrated now; because that gentleman in India wished to wait? No! They could not believe so. They felt they were called to carry the Gospel to the heathen, and that it was their duty therefore to go.

They knew but little of India, whether and how they could live there did not concern them much, but this they knew that the Lord had bidden them go, and that he was the same Almighty God in India as well as in Germany. But how should they get to India? Oceans lay between them and the East Indies. One of these five brethren met two others in a street in Berlin on that day, when their determination to devote themselves to the mission cause was to be weighed in the balance of the Lord. Would it be found wanting? He said to the other two, Brethren can't we go even though that rich Englishman does not receive us? Yea, said the other two, that is it that we have talked about just now. We think that if we only could get to Calcutta we might be able there to support ourselves, even if it were necessary by cleaning boots. Ah, these brethren did not know that shoe-blacks are not wanted in India; that the Hindoos commonly go about

barefoot, and that such shoes as are worn by the wealthier classes of natives need no blackening. These three men went to Gossner and asked whether he had not money enough to send them as far as Calcutta; as for support they would see to that themselves. Yes, said Gossner, if you are such men I will send you. I hope to be able to collect enough to pay your way to Calcutta. The fourth and fifth also came and said: Yes, we too feel we must go. Gossner wrote back to Bristol: My men will go even though your friend does not receive them. Be good enough to engage their passage on board an English vessel; I will pay the bill. Muller, for it was that eminent man of prayer, who well knew the value of sincerity of purpose and obedience to the Divine command, replied: If they are such men that do not put their trust in man, but rely on the Lord, I will risk sending them to my friend, and at his expense too. They had stood the trial of faith; they had not been found wanting; the Lord had accepted their offer and had removed this hindrance also.

They left Berlin and came to London. An account of what has just been related had preceded them. A great deal was made of this matter there. The honored old Pastor Steinkoff insisted on presenting these five brethren to his German congregation, and of giving them his blessing in the Church. In the Fetter Lane Chapel they were introduced to an English congregation as men that went out in the faith of Abraham. One of them had to mount the pulpit, and to address the people through an interpreter. The next day the whole affair was in the papers of London. The brethren had these papers put into their hands, but fortunately understood too little English then to learn what had been said and published in their praise. They thus escaped the danger of being spoiled by the praise of men.

They came to Bristol to be witnesses for a while of the work of faith there. Muller was then only laying the foun-

dation of that work, on which he has built ever since, now upwards of 31 years. He kindly accompanied them to Liverpool, where they embarked on a small brig. Out at sea they had their usual share of storms in the channel, the Bay of Biscay, and round the Cape of Good Hope. On one occasion at a distance of many hundred miles from any shore, while the storm raged, the report spread that the ship was on fire. In such and similar trials they soon found their way into their solitary cabin, and there on their knees they prayed away all dangers and obstacles. Thus they had learned it from Gossner, and thus they followed his footsteps.

At the end of four months, after trials of patience and faith, they were nearing the sand-heads where the pilot brig is stationed at the mouth of the Ganges, long before the low shores, so dangerous to the shipping, came in sight. Anxious hours had been spent that afternoon; doubts would arise as to whether the Captain had been right in his reckoning, for squally weather had prevailed since they had lost the trade-winds, and crossed the line the second time. At last the sailor on the look-out from the mast shouted out: "The brig in sight." It sounded like music in their ears. All fears and doubts were dismissed at once, and the missionaries hoped now soon to put their foot on heathen ground. Their patience was to be tried yet a little longer. On reaching the brig they were told that no pilot could be given them, and that they must put out to sea again. No reasons were assigned. The position was a dangerous one; night came on and they had no choice left. The helm was turned, the sails set, and away they went turning their backs on the land of their adoption. The night was dark; torrents of rain poured down on the deck, and the brethren were well nigh worn out with patient waiting. The next day was a Sabbath; many a prayer was offered up on that day to the Father of Mereies.

About noon the vessel made a strange motion, deep down in the keel a noise was heard as if she was scraping the bottom of the sea, but the danger was only momentary, the vessel was soon in deep water again. Towards evening they cast anchor, but the sea made the little vessel to roll frightfully, so that boxes and other things were thrown constantly from one side to the other. Sleep fled from the eyes of the long tried passengers. The next morning brought sunshine and fair weather. Once more they made for the pilot brig, and this time they were not disappointed. A pilot came on board and brought the vessel safely up the dangerous river to Caleutta.

Oh! how these missionaries looked for the first time upon the natives before them in their nakedness and degradation; how their hearts yearned to speak to them of the love of Jesus, and of salvation through him! But they had need of patience again; the language of the people had to be learned first, and to accomplish this they set to work with zeal and perseverance. But prayer had to strengthen their purpose, for in those days helps in the shape of grammars, dictionaries, and teachers were very scanty. The Lord blessed their efforts, and in the course of time they were able to stammer in the foreign language, and then to proclaim those wonderful truths of the Gospel that make wise unto salvation.

But patience and faith they needed again, and now more than ever, for the heathen were not as ready to hear as they were zealous to preach. What knew the Hindus of the unsearchable riches of Christ; had they not their Ram. and Krishn, and those other 330 millions of gods and goddesses? Why add one more to their number? And as to giving them all up for one, for Christ, that could not be thought of. Yes, then, often courage seemed to fail these missionaries, but never the conviction that the Lord had called them to bear witness to the

truth; whether the heathen received or rejected it. Thus they went on praying and working, and working and praying, without seeing any fruit for a long while.

At the end of the second year one of these missionaries found a watery grave on the banks of the Ganges while out on a mission tour. He had not been permitted to see the fruit of his labors. Afterwards a few sheaves were gathered in slowly, one by one. At the end of the eighth year another of these brethren was taken away—he died of cholera. The third was permitted to labor twenty-four years in his master's vineyard. He was indefatigable in his work, and he gathered in a good many ripe and full ears. The fourth is brother Ullmann, he is still in the mission field at Etawah, surrounded by a small church of native Christians, well esteemed by the European residents there, and beloved by the flock of native Christians he has gathered. The fifth is the man that addresses you now from this pulpit.

And what shall I say further of my own peculiar trials, labors, and experiences. These have been so various that it might be difficult to limit myself in giving an account of them. As to trials I had many; death-bed scenes were familiar occurrences to me in India. I know from experience what it is to watch day and night by the death-bed of a beloved wife, and without being able to procure for her medical treatment and relief, such as seemed suitable to the state of her case. I will not attempt to describe my feeling when her remains had to be buried in a solitary spot. Five of my children I have bedded in the foreign earth. In the third year of my missionary career two of my brethren were taken away by death within one month, at the station where I then labored. Some years ago a brother missionary went to preach at a heathen festival. His mangled remains were sent to me for burial, for he had been slain by a heathen fanatic. I had labored with him most pleasantly in the same station

for many years. Two years ago a brother, with whom I was most intimately connected by the ties of Christian fellowship, was suddenly removed by the pestilence that walketh in darkness. I was sent to tell his young wife, only just risen from a sick-bed, that she was a widow, and to the children that they were orphans. Last winter, when on the point to return to my mother country for the restoration of my health, a brother greatly beloved and who was to take my place during my absence from India was removed by death.

Such scenes have left an imperishable impression on my memory. These were seasons of great sorrow, when many a bitter tear was shed, and many a sigh rose up to the Father of Mercies. Thus opportunities have not been wanting to weep with those that wept, to comfort the widow and to look after the fatherless. But still, sore as these trials might appear, they were not the hardest. When we kneeled underneath this pulpit to receive our commission through the instrumentality of the never to be forgotten Gossner, we understood it, that we must enter through many tribulations into the Kingdom of Heaven. We then made the agreement with the Lord that we would take up his cross and follow him. Hardships, such as hunger and thirst, watching and fasting, we were ready to endure for the Lord's sake; and when we were tossed about on a sick-bed by a burning fever, the thought comforted us, that we suffered it all for him and in his service.

But there was yet another trial, and that seemed almost too hard to bear. And what was that? Ah! it was when we stood amongst a crowd of heathen people, when we spoke to them of the infinite grace of God; of the dying love of a Saviour, and they laughed and mocked at it; when they called it a lie, and us cheats; yea! when they heaped abuse on the blessed name of Jesus, that was by far the deepest trial; that cut deep into the heart; that seemed almost too much,

I count such hours amongst the saddest of my life.

And yet if I look back I must confess that goodness and mercy have followed me step by step. I dare say it here, and I say it in truth and with sincerity of heart, that I know no work more glorious than that which was committed to me thirty-one years ago in this church—the work of the ministry—the ministry of reconciliation. I make bold to say that if I had another life to live I could choose no higher calling in life than to go and to carry the light of the Gospel to those nations that sit in darkness and the shadow of death.

I must ask your pardon for saying so much in behalf of myself. My object in doing this was only to magnify God's goodness and mercy.

most people are filled with *moh*, and being under the illusive power of the Creator, understand not and grieve over these things."

"No, Pundit," I replied, "you are mistaken, I am not *nirmoh*, nor is it, as you teach, any part of duty to be *nirmoh*. For you call him *nirmoh*, who is above being affected by any occasion of joy or sorrow; but God has made us for joy, and sorrow. It is not right to refuse to rejoice when God gives us matter of joy; nor is it wrong to mourn when we are afflicted.

"It is *wrong* to become *nirmoh*, as you understand that word. And again, while this *nirmohatá*, this steeled insensibility is only attained, in any case, by a few, this Christian resignation and joyfulness in sorrow is the blessedness, not only of the wise, but of the most ignorant who believe in the Lord Jesus Christ."

So we talked, he mechanically assenting to what I said, but I do not think he understood at all, for when then my wife came in, he began again as at first with his barren consolations, "Do not grieve for the child! Consider that we are all but as poor ship-wrecked sailors, who hold on to a log while they can, but one by one are washed away at last. So we float together down the stream of life, and every little while some wave washes over and takes one of us away. Why grieve for what must needs be?"

Such are Hindoo consolations at their best. What a glorious contrast in the living hope of the Christian. The perfect certainty that what we "sow in weakness shall be raised in power," when the Lord Jesus shall come the second time!—the firm assurance that the broken households of Christ's saints shall be all reunited in the flesh in the day of "our gathering together into Sion."

But to the Hindoo, all is dark, darker than night! As the Pundit said, a few, whom they deem wise, may with a resolute will stifle the cry of a mourning heart,—*It must be! it must be!* But few

## Furrukhabad Mission.—P. India.

### Furrukhabad.

LETTER OF REV. S. H. KELLOGG.

*The Consolations of Hindooism.*

IT was a few days after our little girl had gone to the Savior, that my Pundit, a kind hearted, but bigoted old Brahmin, came in, and in a kindly way began to condole with me. "This is very hard," he said, "but what can we do? Do not be troubled, all these things have to be." Said I:—"Pundit, we are *not* cast down; while we miss our little one, we are rejoicing in that the *Lord* has done it; and that our little one has entered into eternal rest. It is you Hindoos, who, when your friends pass away, have no hope, and can only at best steel yourselves against the inevitable, while your houses are filled with noisy lamentations. But it is not so with the true Christian. We know we shall yet again see those who are gone."

"Ah," he replied, "it is true; you are right; because you are wise, you understand the reality of things, and by the favor of God have become *nirmoh*. But

attain to that, which is the best that Hindooism can offer. The ignorant Hindoo mother, how shall they comfort her? Sprinkle on the ground a little flour, at night, and cover it with a par, and in the morning an ingenious fancy will trace in the tracks of the ants some figure; or some kind friend may in a pious fraud sketch some rude form in the flour, and in the morning they will say, "See, he who has gone, has been born," as a Pundit, or as a king. It is his spirit who has thus given this kindly tidings. And the ignorant, silly woman will find a kind of comfort: "It is so well that he entered a noble form, and not that of a hog, or a miserable leper!"

I cannot but add in contrast the triumphant words of the apostle . . . "If we believe that Jesus died and rose again; even so them also which sleep in Jesus, will God bring with Him. Wherefore, comfort one another with these words!"

know it is foolish, and all useless; but my neighbors say so much to my mother about my living in a missionary family—tell her that I will join this foreign church and forsake my ancestors; and she insists that I must go home this year and make the customary offerings to my ancestors. Besides, I did not do it last year for want of cash."

He was then only persuaded of the foolishness of idolatry, but it was not long till he saw the sin of it, and was persuaded by the Holy Spirit to give his heart to Jesus, and confess him before men.

When Mrs. Gaou heard that her son had decided to be a Christian, her anger knew no bounds. She reviled him in the bitterest terms, and threatened sometimes to kill him, sometimes to throw herself into the sea. Not content with abusing her son, she abused his wife almost as much. One day, when he went home, he found his mother sitting on her kang, all alone, recounting to herself in a loud voice all her son's undutiful conduct in forsaking the religion of his fathers, and heaping upon him all sorts of abusive epithets. Wishing to avoid any altercation with her, he did not enter his house, but went to speak with his wife, who was busy in an out-house. The mother's sharp eyes soon discovered him, and she snatched up an axe and took her stand in a sheltered nook by the street door, to kill him as he passed out. He escaped her by climbing over the wall into the next court.

On hearing of the state of things, two Christians, former friends of the Gaou family, went to exhort the old woman, and try to make peace, but she gave them such a scolding they were glad to leave very soon. At last the young man sent a friend to slyly lead his wife away, and bring her to him. He hired a house, bought a few necessaries, and he and his wife settled themselves in it, leaving the little all they had possessed of this world's goods to the mother. When she saw that

### *Shantung Mission, N. Chinu.*

#### *Tungchow.*

In this communication of Mrs. Mateer, we have a striking example of the power of Divine grace, in its transforming energy, and especially in one who was verging towards old age.

#### *OLD MRS. GAOU.*

Of the less than a score of members in our church in Tungchow, three are over sixty years of age. The youngest of the three is old Mrs. Gaou. She is now sixty-one. Two years ago her son came to us as a servant. For a year he kept the Sabbath, attended church and family prayers, as part of the work he was hired to do. When the new year came round, he asked to go home to observe the usual ceremonies. I said to him: "You can go home if you wish; but I hope that after going to church for a whole year, and hearing as much true doctrine as you have heard, you will not have anything to do with the usual idolatrous ceremonies of this season." He answered: "I

they had really left her, and that her supply of provisions would soon be exhausted, she began to relent, and sent word to her son that her anger had abated, and she wished very much to see him. A reconciliation was soon effected, and he took her to his new home. She soon afterwards began to attend church, saying: "If my son and his wife are going to heaven, I do not want to be lost." But, for the first few weeks she seemed ashamed of what she was doing, and would not allow any of us a chance to speak to her. After being several times assured that we were not angry with her for persecuting her son, and that she would be welcome to my Bible class, she ventured to come. The day after hearing a very searching sermon on the judgment she came and asked me to report her name to the session as an applicant for baptism. In the course of a long conversation, she said: "I fear every moment."

"What do you fear?" I asked. "That God will punish you hereafter?"

"I do not think he will punish me," she answered. "I hope he has, for Christ's sake, forgiven me; but my heart is so prone to sin that I fear the remembrance of God's astonishing mercy to me will not keep me from again offending him." Not quite a year after her son was baptized, she publicly professed her faith in Christ, and united with the people of God. Some weeks afterwards her son said to me: "You cannot imagine how different my home now is from my home a few years ago. Then there was continual quarreling and reviling. I never liked to go home, and when I must go, was glad to get away as soon as possible. Now we are all at peace, and all happy. Even my wife, though she does not yet feel her need of a Saviour, believes in the religion that has so changed us, and tries to live according to its principles."

## WORK AMONG WOMEN.

### AUXILIARIES OF THE WOMAN'S FOREIGN MISSION.

In some portions of our Church the ladies have taken hold of the missionary cause with a good degree of interest and zeal. This movement is designed, as has been stated, to enlarge the sympathies and gifts of this class of workers, as well as to increase their number. As more can be done often by associated effort, this movement in many places has taken this form; hence, auxiliaries are forming in various portions of the country whose aim is to co-operate with and aid the Board in its enlarging operations.

The "Woman's Foreign Missionary Society," of which Mrs. W. E. Schenck is president, reports a number of auxiliaries, all of which are pledged, each to support a female missionary in the field. Among these we find, in Philadelphia, auxiliaries among the ladies in the First Church, Calvary, Walnut street, Woodland, Chestnut Hill, West Spruce, Oxford, Spring Garden, and Pine street churches. Also, in Central Church, Pittsburgh, Pa.; First Church, Scranton, Pa.; Park Central Church, Syracuse, N. Y.; First Church, Poughkeepsie, N. Y., and Bridgeton, N. J. Whilst these have been reported in connection with the Woman's Foreign Missionary Society, there are others whose names have not reached us. In

Elizabeth, Jersey City, Princeton, etc., N. J., are organizations for the support of the work among females in foreign lands.

Mission Bands have also been formed among the young in several places.

The Ladies' Board of Missions of which Mrs. J. M. Graham, of New York, is President, has agreed to support female missionaries in the Persian Mission.

### Zenana Work in Allahabad.

MRS. WALSH writes as follows:—"I am happy to say that the Zenana work in Allahabad is prospering. We have access to thirty houses, and could get into more had we time and strength. In some of these houses the women are learning to read Hindi; and in all of them they listen to the reading of the Bible and other books with great attention, and are very fond of the native hymns. I found a very intelligent Bengali widow living in a house in Kydgunge, who can read Hindi, the Roman Urdu, and even a little English. I proposed to her to collect a few little girls in her own house, of the better class, to teach them to read. She has done this and several of the most intelligent scholars learned to read in a few months. I hope the school will do great good and prove an example to others. I find so many widows in the Zenanas I visit that I hope to be able to collect a number together in different places and have them taught to read, after which they can be made useful in teaching others. A very interesting Bengali widow whom I have long visited, and who is thoroughly acquainted with the doctrines of our religion, has promised to undertake the charge of one of these schools for widows.

The people whom we visit belong to the most respectable classes, and are of the highest castes. Brahmins, Kshatriyas, and Kayaths, all receive us kindly; and even the Pragwals allow their families to be visited. One of our favorite places for visiting is the house of a Pundit. He is a fine, venerable old man, most gentlemanly in manner, and very liberal in his

views. He always treats me politely, and I have had several nice talks with him. He quite agrees with me in regard to the necessity of educating native women, and has his daughter taught; but has done nothing to establish schools as I had hoped he would. He knows something of Astronomy, and has promised to pay Mr. Walsh a visit. I hope we shall yet find him a valuable helper in this useful work. He has a large family, and we often meet respectable women in his house from other places, so I am generally sure of a large number of listeners to our reading.

I must speak of the valuable services of our Bible-women, who are most indefatigable in their labors. *Punditain*, having been of the Brahmin caste before her conversion, is able to get access to the houses of high caste people more easily than any one else. But besides this advantage she has a peculiar faculty for winning the confidence of the women. When she has gained their confidence she sits down beside them and reads a parable, then explains it to them in such a way that they quite understand it; and her illustrations are so to the point, so in unison with their ways of thinking, that they are delighted. She often, too, chants a Bhajan in the way they like best, and interests them very much. *Judith*, the other Bible-woman, is very intelligent, and teaches the women to read and work. She, too, is most useful, and without these two helpers I could do very little.

I find the Zenana women are most industrious, and do a great deal of beautiful work, so I think it scarcely worth while to encourage their learning to do English fancy-work. Many of them do plain sewing beautifully, and also a great

deal of their household work and cooking. The wives of some men who hold a high position in native society tell me that their husbands will not eat food unless cooked by them. I find the women, as a rule, are very intelligent, and have a large share of good, common sense. If they can only be brought to give up their idol worship and believe in the only Saviour of mankind, what blessings they would be to this benighted land.

I am sorry to say that three of my niecest families have left Allahabad—one, the family of a native subordinate judge, a most intelligent, large-minded man, who had promised to assist me in establishing schools, and whose departure I greatly regret. Another, the family of a native

banker, the mother of the family being a shrewd, intelligent woman, and most strict in all the observances of her miserable religion, going daily to the river Jumna for bathing. The last, the family of a native gentleman employed in the railway department; his wife is one of my favorites, and was learning to read. She works beautifully, but was glad to learn from Judith the art of knitting stockings for her husband.

During my absence on the hills the Bible-women have carried on the work faithfully. Indeed, I think that a staff of well-trained Christian women, superintended by the wife of a missionary, would carry on this work in the most effectual manner.

## MISCELLANEOUS.

### *Incidents of Missionary Life.*

BY THE REV. ROBERT MOFFAT.

THE following statements were made by Mr. Moffat at a special meeting of friends in Edinburgh.

He said, he knew what it was to suffer want and hunger—very great hunger, and still worse thirst. For hunger soon subsides, but thirst is beyond control. He had travelled more than once with a companion, who had to be fastened with cord and thong to prevent the man from killing him.

He never knew a native yet—at least such had never travelled with him—who was able to sustain the fatigue and thirst that he had sustained. He knew what it was to lie down in the cold and in the wet; he knew what it was to lie on the rock, to lie on the mud, and to leave the form of his head in it when he arose in the morning. Yet under all these circumstances he had been preserved. In one place he and his family were treated with contumely and abuse, and threatened—indeed, the threat was ever sounding in their ears. The natives did not under-

stand them; and the idea of a man coming to teach them was prodigious; it was, in fact, the height of nonsense, and accordingly the natives looked upon them with indignation. They used to say, “Do you think we are a people who require to be taught? Cannot we see, and hear, and think as well as you do? And as for these books you speak about, why, we never have heard them speak a word to this day.” He had known them take up a book, and put it to their ears, and say, “Let the book speak and we will believe.” The patience and forbearance

which we showed was a remarkable thing to them, and they could not understand why we returned kindness for their unkindness. They stole everything they could lay their hands on, and he used to think this was done purposely to vex them, and to drive them out of the country. The natives would sometimes come up to them shouting and vociferating, and shake their spears at them: The difficulty was solved at last, however. One of the wiseacres came to the conclusion, and told them, that they were runaways from their own country, and that they would bear

anything rather than go home and be hung by the neck. But they cared not for this, knowing as they did that they were doing the work of God. They persevered, and prayed, and tried by every possible means to instruct them, and a very difficult task it was to do so. They would come into the place of worship, and ask what he was talking about; and they would bring their skins with them and prepare them in the chapel. To hinder and prevent the spread of the Gospel the natives left no means untried. But there was One greater than they, and the seed was not sown in vain. The people were entirely ignorant of writing; and it was very puzzling to them for one to write a letter to a person at a distance, and receive another in reply. They were much put about at times to get a letter sent, and had great difficulty in getting a carrier. The natives thought it would speak on the road. A man said to him that he would not carry it in his hand, but would put his spear through it and carry it over his shoulder, and he had to assure him then that it would neither speak nor cry on the road.

What now was the state of matters? They had now a reading population where formerly this ignorance prevailed. The people had got possession of their own language, but it was a matter which cost a great deal of labor, and required perseverance. When he first went out there was no interpreter there worth the name, and the consequence was that sometimes the most ludicrous tricks were played upon him. He was most anxious to learn the language, and would do anything to attain that object. The wags—for they had wags there as well as here—used to vex and plague him very much, and poke a good deal of fun at him. When he heard them talking, he would ask the meaning of a sentence he could pick. They would direct him to an old woman sitting some distance off, and would tell him what to say to her. No sooner had he asked her the question than the men

would burst into a great fit of laughter. Afterwards, when he came to understand the language, he knew that he had been asking her if she would allow him to kiss her. He let them laugh, however, as he was aware of the great work he had to perform. To learn the language, he was obliged to leave his family, and live with the natives for a number of months, preparing skins with them, and living exactly as they did, except that he prayed every evening. It was by no means a pleasant life. By the time he returned to his family he was able to open his mouth and speak to the natives in their own language. He began to hope, then, that he would see one book of the New Testament printed in the language. He set himself heart and soul to the work of study, and worked unremittingly.

The result of all this labor had been that they got a portion of the Scriptures into the native language, and they were now disseminated over hundreds of miles of the country. There was an eager demand for them everywhere, and in some parts there were a great many native teachers—men and women—who, though not trained for the work, read the Scriptures to and prayed with their neighbors. Such simple service had been largely crowned with success.

Mrs. Moffat once made a nice gown for the queen of a certain tribe; but, instead of using it, she sold it for a sheep to another tribe. Traders had called at this place, but could not dispose of so much even as a handkerchief. But since the people had been brought under the power of the Gospel, and civilized, there passed through yearly at this same place sixty thousand pounds of British manufacture. There was a time when the missionary wagon was the only wagon in the country, and now there were scores of them among the people, even unto the far interior where their brother missionaries resided. There was a time when the missionary plough was the only plough, and now scores of them might be seen;

and there was a time, happily gone by, so for a very long time—no, *I don't pay, I give to the Lord.* Not you that teach me that, but Mr. Foreman, and I never forget it.'

Although he had suffered much, and labored like a galley-slave, he would willingly spend his life in that great field.

He continues to pay regularly, but how at times he manages to do so, is to me a mystery; except it is according to the old proverb, 'Where there is a will there is always a way.'

"Another example is the following:—

THE missionaries in Berbice of the London Missionary Society give the following testimony to the Christian works of their people:—

"I give the following examples of self-denial. The first is that of a very poor man, who was not always so, but was well-to-do. This man is not strong, and can do but very little work; and besides this he has a poor afflicted wife, who is, and has been for several years, a cripple, and for some time she has not been able to move out of the house. This man, out of his scanty earnings, has kept up his own and his wife's contributions to the chapel. He does all the work about the house, as they cannot afford to hire a servant. Sometimes he makes a basket and sells it, and gets something that way; at other times he comes and works in my garden; and on one of those occasions I said, 'You need not pay your wife's pew-rent, as she is not able to come out—at least not until we see how things will turn out.' He turned round, leaned on his hoe, and said: 'Well, sir, I do not think I shall be better off in this world, and nothing makes me feel so happy as the giving to the support of the Gospel: and so long as I am able to earn one bit, I shall not grudge part of it to God, who has done so much for me; and the money

I am now working for, I am not going to take all out of your hands—I want to leave part as my donation for the new chapel. And oh, sir! if I am alive, and permitted to worship there, I shall feel happy that I was privileged to contribute towards its erection. But, sir, you said I need not *pay* my wife's pew-rent: now, though I have paid once, I have not done

clothing for my wife and children; but since I took your advice, I have food for my family, and clothes, with which they are able to come to chapel; and, sir, I may tell you we very happy, we live good. I want to hire that pew I sit in for my family: how much for it?' I told him 'Fifteen shillings a quarter.' He said, 'Well, here is the money for all last year; for though we no all sit in chapel last year, yet I want to pay.' The sum paid was three pounds. He then said, 'Now I want to give you this towards the debt on the mission-house, the first-fruits of my arrow-root this year.' The sum was five dollars—one pound. This man I should not call a poor man, yet he must have exercised not a little self-denial to give so much at one time. It was a pleasure to see the man giving it so cheerfully. He has often told me that he feels not only happy since he commenced giving to the Lord, but that God had given more to him than ever he had before; and in speaking at a meeting, he said, 'My young friends, God is the best banker I ever knew; He give plenty interest.'

"A third example is that of a very respectable man, who had the sum of 600 dollars in one of the banks in the colony; but his circumstances, through sickness and otherwise, were such, that he was obliged to take the money out of the bank, and gradually he was obliged to part with it, until at last all went, and he had only poverty staring him in the face;

but all this time I never knew any failing off in his offerings, nor any in those of his wife, and in their very worst days it was but very little diminished. At length his circumstances improved, and the first thing the man did was to pay up what he came behind in his offerings in the days of adversity. I asked him once, when visiting him when afflicted, how he managed to pay up his offerings so regularly. He said, 'You know I have cocoanut trees. Well, my wife make oil out of the nuts, and so many of the trees I have said was to belong to God; and whatever they make I give it, not all at once, but so much every Sunday, and it just do for my wife, myself, and daughter. Oh, sir, when you speak to us in chapel about money, I feel it!—I feel it! To think how many might just do the same, for they have plenty of trees! If every one would give in that way, I do no, but I think it would meet your salary just now; and believe me, sir, if that day can come, when we pay you for your work, I think I deal more happy!' This man does not give to the cause, or speak as above, from a desire to please, or anything of that kind, but from a deep sense of his obligation to honor God with his substance."

#### **Lord Lawrence on Indian Missions.**

LORD LAWRENCE, formerly Governor-General of India, and well acquainted with the operations of our missions in that country, and therefore capable of giving an intelligent view of the missionary work, spoke as follows at a late Wesleyan Missionary meeting in London:—

"He would be sorry to have to decide which body had done most in the cause of God, of Christ, and of religious truth in India; he believed they had all worked with great zeal, great energy, great spirit, and great self-abnegation; and if there was any body of Englishmen *par excellence* who might be said to go to India from pure motives, without any self-interest, it

must be said of the missionaries, for they had to suffer heat, privation, and exile, and there was nothing in a worldly way to compensate them for the hardships, difficulties, and dangers which they had to undergo. Not only did they expose their health and wear away their strength in struggling in a distant country among a strange people, but in many cases their lives were held in their hands, and in some cases, to his knowledge, they had laid down their lives after having, in a course of years, done everything they could, directly and indirectly, in religious and secular things, in every material way, to benefit the people among whom they had labored. He did not think anything could be said too strongly in favor of the missionaries who had lost their health, and lived and died in India. He believed, notwithstanding all that the English people had done to benefit that country, the missionaries had done more than all other agencies combined. They had had arduous and uphill work, often receiving no encouragement, and sometimes a great deal of discouragement, from their own countrymen, and had to bear the taunts and obloquy of those who despised and disliked their preaching; but such had been the effect of their earnest zeal, untiring devotion, and of the excellent example which they had, he might say, universally shown to the people, that he had no doubt whatever that both individually and collectively, in spite of the great masses of the people being intensely opposed to their doctrine—he had no doubt whatever that, as a body, they were remarkably popular in the country. In a few words he would endeavor to give some slight idea of the work of different missionary bodies who had come across his path during a career of something like forty years in India. In North-Western India, and more particularly in the Punjab, he met with missionaries of the Church of England, Presbyterian missionaries from America, missionaries from Germany, Baptist missionaries, and others of various denominations, and he found

them all aiming at the one great object of converting the people, and spreading the Gospel of the Lord and Saviour Jesus Christ. He could recollect the day when a missionary could not live in the city of Lahore, and no Englishman could resort there without an armed escort; but now Sunday-schools were established, and missionaries were looked up to with respect and gratitude by many individuals among that population. This place was the hot-bed of fanaticism in that part of the country, and now that the missionaries had so far worked among the people as that they sent their children to the missionary school, he need not say that a very considerable and remarkable progress had been made in influencing the minds of those people. If he ran his mind's eye down the Himalaya range to the eastward, he came to the great mountain tract in the neighborhood of Thibet. In that part of the country there was a missionary establishment of Germans, consisting of three German missionaries, with their wives and children—they were living in a valley from 8,000 to 10,000 feet above the sea, only to be penetrated from passes of fourteen or twenty feet; the place for six months of the year was a perfect Siberia, and they had literally a bare existence; but they underwent all this for the sake of the cause which they advocated. He need hardly say that nothing but the strongest desire to do good to mankind and convert the people, to civilize them and bring them the truths of the Bible, could induce men to live, and he might say to suffer, as these missionaries had done. They not only endeavored to teach the people the way of eternal life, but they had a most civilizing and beneficial influence upon them; they gave them hints in agriculture and horticulture, taught them how to build their houses in the best way, and gave them a knowledge of that which would be most useful to them in life. And not only had they done all this, but they had written a grammar of the Thibetian language, and a considerable part of the surrounding country, and the schools fell Mongolian. When it was considered what little help they received, and how much they had done, it seemed to him perfectly astonishing that men could live and do what these men had in that wild and barbarous state of country. In the city of Lahore the American missionaries had established themselves, and it had been his good fortune to be acquainted with many of them for nearly the whole of his stay in India; and he must say that they vied in all matters—in all toils and labors which had distinguished missionaries from our own country. In that city these missionaries had established schools at which, when he was residing there, from 200 to 500 boys and girls were systematically present, and, after a time those schools grew, until, in spite of the missionaries teaching the Christian religion, to which the people were strongly opposed, so highly was the education valued which they obtained from the American Presbyterian missionaries, that the people sent their children without hesitation to their schools, and about three years ago the children attending these schools amounted to the remarkable number of 1,000. During this time the Government had their own schools for political purposes, and after much discussion it was decided that the Bible for religious instruction should not be allowed, and therefore the people who opposed the inculcation of Christian knowledge among their children one would suppose would have preferred their own schools to those of the missionaries, but such was not the case. Although the Government schools were to a certain extent popular, nevertheless the American missionaries' schools were much more popular, and he had no hesitation in saying the people preferred sending their children to those schools. Two or three years ago several pupils in the schools came to the American missionaries, and asked to be baptized, and made a profession of religion. This had an immense effect on the people of the city and the surrounding country, and the schools fell

off to a large extent. The people did not mind their children being taught the principles of the Christian religion, so long as the children did not profess it, but when two or three of them publicly professed a belief in the Christian religion, and their conviction of its value, it occasioned an immense reaction against the schools, and the number of pupils fell off from 1,000 to something like 200. Just about that time he met some of the missionaries, and heard the whole story of the decrease of the pupils; nevertheless, although the people felt right so far as their own judgment was concerned, their feeling of kindness and good-will to the missionaries did not diminish—they were as popular as they had ever been, and not long after that there was a reaction in the opposite direction, and the boys and girls began gradually to come back, and when he left India he believed the number of pupils amounted to as many as 500, and he had no doubt that at the present time, or very soon, the schools would be as much frequented as they were before. This to him seemed a most remarkable indication of the value in the minds of the people of the missionary education, and of their sense of the honesty, purity, and excellence of the lives and character of those missionaries. Missionaries in India had come from all countries of Europe. Some years ago they had missionaries from Denmark, Germany, France, and all parts of England and Scotland, from all denominations of Protestant Christianity, and they all vied in doing good to the people, in trying to instruct them in the essentials of the Christian religion, and they had shown, by their lives, by their precept and example, what an excellent thing was a sincere belief in it. It seemed to him that year by year and cycle by cycle the influence of these missionaries must increase, and that in God's good-will the time might be expected to come when large masses of the people, having lost all faith in their own, and feeling the want of a religion which was pure and true and

holy, would be converted and profess the Christian religion, and, having professed it, live in accordance with its precepts. Secular education in India was making vast strides, and would in the next generation make larger strides. It was perfectly wonderful to see what an extraordinary love of learning great numbers of the youth of India manifested. From children of tender age to young men of two or three and twenty, all were diligent, all absorbed in obtaining instruction. Whether it was the novelty of what they learned, or the desire of improving themselves, or whether the natives of hot countries had not that intense love of physical exertion which characterized the youth particularly of colder climates, it was remarkable what diligence was manifested by the boys in the various schools and universities which had been established, and the way in which they desired to learn was something which he had not seen among the people of his own country. But as these people gained a knowledge of Western literature they must lose all belief in their own religion. It was quite impossible in the nature of things that a man could get a knowledge of geography, history, or literature, such as he could get in those schools, and at the same time believe in the Hindu or Mohammedan religion. He recollects a Hindu gentleman, a fair English scholar, remarking one day when he was talking with him about the progress of English knowledge in the country, and the effect it would have on religious belief, 'Why,' said he, 'no man, after he has learned a little English, and understands a little English, can be a Hindu. Why, one of our principles is that the world is supported on the back of a tortoise! He knows when he learns to read that that is a falsehood. What are we to believe? The fact is, we don't believe any of the stories that our Shasters have taught us.' Well, he asked, what did they believe? The Hindu replied, 'We are divided into two classes. The larger portion believe nothing, and the other are those who simply believe in

one God.' He (the speaker) believed that class was in the minority; the mass of the people who got English instruction had really no religion whatever; they lost their own and did not get ours. The consequence was that the ties of their own religion—such as they were—the social ties were relaxed; they had no fear of the future, and no respect or regard for their parents, their elders, for those to whom in former days they looked up as their instructors and guides, and they believed in nothing. Some people disregarded anything like inculcation of the Christian religion, yet they saw and lamented the progress of vice and evil habits among their countrymen, so that a certain amount of opprobrium attached to the English for teaching the people of the country our knowledge and our ways, and yet not going sufficiently far to teach them our religion; they broke the bonds that bound them, such as they were, and did not give them the higher knowledge, the stronger ties which would bind them to a higher, a happier, and a better state. As a Government official he had had many duties to perform, and from the intense importance of those duties, and in consequence of the position which he occupied, he could not take any direct part in missionary enterprise, but he had learned to respect, and he might say to love, many of the missionaries. He had a great reverence and regard for them, both personally and for the sake of the great cause in which they were engaged, and he felt it to be a pleasure and a privilege to do anything he could in the last years of his life to further the great work for which they had done so much."

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#### The Temporal Advantages of Foreign Missions.

WHETHER money spent on foreign missions is a good investment depends upon the importance of the design in view, and the sufficiency of the means employed.

What is the design?

Dr. Wayland answered this question

very intelligibly, nearly fifty years ago, in his memorable sermon on the "Moral Dignity of the Missionary Enterprise." He said, "Point us to the loveliest village that smiles upon a New England landscape, and compare it with the filthiness and brutality of a Caffrarian kráal, and we tell you that our object is to render that Caffrarian kráal as happy as that New England village. Point us to the loveliest and happiest neighborhood in the world, where liberty is best understood and most perfectly enjoyed; where intellect shoots forth in its richest luxuriance and where all the kindlier feelings of the heart are constantly seen in their most graceful exercise, and we tell you our object is to render this whole earth, with all its nations, kindreds, tongues, and peoples, as happy, nay, happier, than that neighborhood."

Do Foreign Missions accomplish as much as this?

Look at the Karenas, in South-Eastern Asia, once a wild and degraded people, a prey to their own passions and vices, and the slaves of the surrounding heathen. Look at one of their Christian villages, where, with the exception of a few days spent by Boardman, the whole change, as far as human agency was concerned, was accomplished by native preachers. Mason had to travel several days through a country inhabited by heathen in order to reach this village, when, overjoyed at the contrast, he wrote thus:

"I very no longer the horrors of heathenism, but the blessings of missions. Heathenism has fled these banks; I eat the rice and yams and fruit cultivated by Christian hands, look on the fields of Christians, and see no dwellings but those inhabited by Christian families. I am seated in the midst of a Christian village, surrounded by a people that love as Christians, and look like Christians, and converse like Christians, and act like Christians. If it be worth a voyage across the Atlantic to see the Shenandoah run through the Blue ridge, surely a voyage around the globe

would be amply repaid by a Sabbath spent in this village."

When Mason was questioned whether this description were not too glowing, he answered that "the man who could feel less or see less must have a heart dead to Christian feeling and eyes blind to moral beauty."

These Karen Christians are now very numerous, and their churches are generally self-supporting. In one Association,—which has 50 native preachers,—larger than our Boston South Association, not one of them, for the last two years, has been aided from abroad.

As in our own country, a few of them eke out a portion of their support with the labor of their own hands, while a few more, not entirely sustained by their churches, are aided to a small amount from the missionary fund of their own association, so that none suffer for the necessities of life, nor do they any longer want our aid in this department of Christian effort.

Besides this manifestation of growing strength and usefulness at home, as might be expected, they believe in foreign mission work, which seems to be as vital to home interests there as our foreign mission work is to us. Churches grow only while they are aggressive, whether in Asia or America, and Christ has no use for them anywhere except as instruments for the advance of His kingdom. A church that exerts all its strength simply to maintain existence, is nought.

These Karen Christians sent out and supported thirteen foreign missionaries last year. Brother Carpenter, from whom we gather largely of these facts, thinks if two white missionaries could be sent from America to lead these people into the far-off territories beyond them, that the Karen themselves would furnish and support ten assistants from their own sons, to attend and aid them. Then we should hear of new conquests for Christ in other heathen localities. Who will go as these two leaders, and who will provide the means for their support?

The Sgau Karens in the Bassien district alone, have now 59 churches, 58 pastors, 50 licentiates, 52 students for the ministry in the Theological Seminary at Rangoon, and 61 village schools with 2057 scholars. They numbered 6,169 church-members, and contributed last year for religious and educational purposes 19,364 rupees, which is equal to about \$9,682. This is exclusive of the Pwo Karens, who have a separate organization, and form another Association. In the work of education they are peculiarly interested. Schools are rising in rank and importance constantly, as new methods of teaching and new studies are introduced by the young men from the Theological Seminary.

The Press also is doing its part in the promotion of education and a Christian civilization.

The missions to the Sandwich Islands by the A. B. C. F. M. have been longer in developing, but the results are similar. The first missionaries, when they landed from a sailing ship after a voyage of 163 days, 50 years ago, found the inhabitants sunk in ignorance and the grossest sensuality. Their country was a desolate waste. What little trading they did was a miserable barter with passing ships. Now they have the varied institutions of a civil government, with legislative, judiciary, and executive officers. They have a commerce amounting to \$4,060,000 a year; while the ships in their harbors, their wharves, custom-houses, stores, and manufactories, together with the display of the consular flags of different countries, show that they are recognized among the civilized nations. The portion of the Sandwich Islanders who are professed Christians is comparatively larger than in our own country. They have about 102 meeting houses, valued at \$250,000. They have 58 self supporting churches, 44 of which are in charge of native pastors. These churches, with a membership of nearly 15,000, contributed last year for the various objects of Christian benevolence about \$30,000, averaging \$2.00 per mem-

ber. Like all progressive Christians, they do their part in the work of Foreign Missions. About \$6,000 were given by them last year for missions to the heathen, relatively as remote from them as our foreign missions are from us.

These people have printing presses which are scattering intelligence in as many as six different languages, while government appropriates \$40,000 per year for educational purposes alone. Secretary Clark, to whom we are indebted for these facts, has just visited these islands on the occasion of their jubilee celebration. He speaks of visiting, in the large stone meeting house of the Honolulu church, its Sabbath-School, which was graded after the most approved modern style, with an infant-class in one room, the older boys and girls in another, and adult Bible-classes in the body of the house. This church had six branch schools in outlying districts where the pastor alternately preached at stated times.

What a glorious sight it must have been to a visitor from these United States who had helped towards the accomplishment of these results, to see a gathering of from 1,500 to 2,000 Sunday-School children, with banners and mottoes, and to see a native Sandwich Islander, born a heathen, educated in a mission school, holding the undivided attention of his vast audience more than an hour, while he portrayed the condition of the people as it had been, and their wonderful transition to Christian civilization. As he looked upon that speaker, a Christian gentleman in dress and manner, and saw how spell-bound he held his auditors, without paper or memorandum, and considered from what he had been transformed, he must have concluded that the institutions which made him what he was were worth all that they cost.

Then in addition to all this, one of their foreign missionaries was there, just returned from the Marquesas Islands, where he had spent seventeen years, and where after English and American missionaries

had failed, he, with two others, had staid through trials and difficulties till he could report four churches established and great progress in education.

There the old veteran stood, in the presence of the king and foreign diplomats and old missionaries and an assembly of 7,000 people of all classes, and as he held his Hawaiian Bible aloft he exclaimed, "Not with powder and ball, but with this book do we go forth to conquer the islands for Christ."

It certainly was kind in the owners of the ship that took out the first missionaries to the Hawaiian Islands to offer to bring them back again when they should see their folly. The mission board is now ready to withdraw their aid and leave them to themselves not as a failure but as a success of the highest order, where their pupils have graduated, and become able not only to take care of themselves but to help in similar transformations of other heathen countries.

To accomplish such changes as these, our Saviour became a Foreign Missionary to our earth, at an expense far exceeding the utmost limits of our conception. He came to contest the sway of a corrupt and malicious usurper, who was leading the whole human race captive at his will, and making them corrupt as himself. He was the "Sent One," to dispute the devil's progress and reassert His right to man's affections and services, and His mission was to retake this whole sin-stained, polluted earth from his grasp, and "to make its wilderness like the garden of Eden, and its desert like Paradise." "As the Father sent Him into the world, so sends he us into the world."

Is it not well to invest in the work of Foreign Missions?—*Baptist Miss. Magazine.*



#### **China and its Languages.**

I SUPPOSE it is hardly necessary for me to say to this audience that China is one of the most important mission fields of the Church, and probably the most im-

portant mission field which calls for the activity of the Church of America to-day. If you look at the extent of her territory, you find in the eighteen provinces of China an extent of territory equal to that of our own country east of Dacotah; and if you take in the whole of the Chinese empire—the outlying provinces which belong to the empire, as well as the eighteen which constitute China proper—you have nearly two millions of square miles more than all our own extended domain of States and Territories, and in that territory there are four hundred millions of human souls. That is as near as we can get at the truth of the matter. About one third of the people who dwell on the face of the earth dwell within the limits of the empire of China. This is our field. In this field, with other Protestant missionaries, we are laboring; and to-day, after so many years of missionary labor, we have in all only one hundred Protestant missionaries of all denominations—about one man to every four millions of people in the empire. In entering upon the work in 1848 our missionaries found various obstacles. While I speak of them I will speak to a great extent of the obstacles which meet us to-day. Some of these have been in some measure obviated, but all of them to a greater or less degree still present themselves to every missionary who enters upon that field. The first obstacle to every laborer there is the Chinese language itself. Before we can preach to these people the Gospel of our Lord Jesus Christ we must be able to use the language that they use, to speak to them in their own tongue. And when the missionary sits down to study the Chinese language he has before him no such task as is presented by any other language of the earth. In any other language you have some kind of alphabet, something which will help you to the acquisition of words—certain letters, by the combination of which you can make up the whole language. We say of a boy in our school here at home that when he has acquired the twenty-six

letters of our alphabet he has the key of the whole language; but there is no such key to the language of the Chinese. The work presented to you there is to sit down and study those odd-looking characters which at first remind you only of the tea boxes that you have seen in your own land. You have to learn one thousand of them, and when you have acquired that thousand, begin on a second thousand without any help whatever from the first thousand you have learned, except, of course, the facility which you acquire in going over your first thousand characters. I mean, there is no combination of the characters entering into the first thousand which will give you any idea of the meaning or pronunciation of the second. You must go on in this way till you have acquired seven or eight thousand separate characters before you can read the Holy Bible in the Chinese language, and every missionary must be able to read the Bible from beginning to end in the Chinese language if he wishes to be a true missionary. If he desires to go beyond that, to be a Chinese scholar, why there is a wide field before him. In Kang-hi's Dictionary, which is the "Webster's Unabridged" of China, there are forty thousand of these separate, distinct characters, and any man who aspires to a complete knowledge of the Chinese language must learn each of these forty thousand characters. I do not aspire to it. What I feel to be necessary is to know so much of the language as will enable me to preach to the people the Gospel of the Lord Jesus Christ, and will enable me to read their books, and to put our books into their language. The great bulk of the language is made up of surnames, names of hills, rivers, etc.; but with these I have little concern. If I have the seven or eight thousand characters that occur in the Bible I have all that I need as a missionary of the cross in China; but it is very difficult work, I assure you, to acquire those characters, and to know the meaning of them so as to be able to translate

our own Bible and Christian books into sounds with which the idea contained in the Chinese language. Then when those characters are conveyed to the Chinese missionary has done something in this new people. All through the south of China the country is cut up into various districts in which entirely different dialects are spoken; while through all the provinces north of the Yangtse river, and in a few south of it, the mandarin dialect can be spoken and understood, although there are differences of pronunciation.

still he finds that the spoken language is entirely a different matter. If all his troubles were over when he learned the written language he would have reason for congratulation; but the sounds which are given in the dictionary with the characters of the written language are not the

(*To be Continued.*)

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## MISSION HOUSE, JANUARY 24th, 1871.

THE missionary work among the Indian tribes in our country is enlarging, and in some respects growing in interest. Calls are occasionally made for the establishment of new missions, and some of the agents recently appointed by government are anxious to promote the spiritual and temporal welfare of the tribes among whom they reside. The Report of the Seneca Mission for the past year mentions the admission of five persons to the Church, on profession of their faith. Discipline had to be enforced in some cases with beneficial effects. During the week of prayer, there were some evident signs of God's reviving presence. There was, also, an increased attendance upon religious services among the Omahas during this same week. Rev. J. Menaul writes that the Zuni tribe present the most promising field to missionary effort in New Mexico; they are kind and industrious, and want a teacher.

Rev. Mr. Loomis mentions, December 20th, that on a previous Sabbath, a promising young Chinaman was received into the mission church at San Francisco. Mr. Condit preaches with one of the young Chinese assistants on the Sabbath to large crowds on the streets.

The work in BOGOTA presents some interesting features. The Sabbath-school, that commenced with only a few scholars, now numbers over fifty. Eighteen young men are enrolled in a Bible-class, and five of these, Mr. Pitkin writes, take an active part in the prayer-meeting, and with great acceptance.

In the late intelligence from BRAZIL, we learn that nine persons had been examined and accepted by the Session in Rio Janeiro, for admission to the church, and Mr. Chamberlain writes, November 18th, that two persons had been received on profession of their faith into the church at Sao Paulo. Rev. J. F. Da Gama and family reached Rio Janeiro, December 2d, after a long voyage. They will remain at this station for the present.

The event of the month in which the last letters from CHINA were written was the meeting of the Synod at Ningpo. Three Presbyteries were represented—Ningpo, Shanghai, and Shantung. There were no delegates from the others. There were present, besides the corresponding members, eight foreign ministers, seven native, and nine ruling elders. The Synod passed a resolution requesting the churches at home to provide funds for the establishment of an institution for the training of candidates for the ministry. Dr. McCarter, with Messrs. Crosett and Fitch, reached Shanghai, November 5th. Mr. and Mrs. Crosett go to the Shantung Mis-

sion; Mr. Fitch will likely remain at Shanghai; also, Rev. C. W. Mateer for the present will take charge of the press at this station, and Rev. J. Wherry will go to the north.

Whilst the complaint is still the stolid indifference of the people in SIAM to the truth, the missionaries at Petchaburi, report some who seem to be earnestly considering the question of their duty to God, and "who may be expected to join the church at an early day." Letters from Chiengmai, as late as October 7th, have been received. These speak of interest among the people, attendance upon preaching, with other encouraging outward signs. The authorities in no way interfere with evangelistic work. Mr. McGilvary was preparing to build a suitable house for himself.

Rev. J. J. Walsh, writes, November 24th, that he had recently baptized a Brahmin at Futtehpore, INDIA; two others were applicants for church privileges. Rev. A. P. Kelso was married October 12th, to Miss Bolton, who has had some experience in missionary work. She has now under her supervision two Mohammedan girls' schools at Saharanpur. Both the missions had held their annual meetings, which were deemed both pleasant and profitable. Rev. A. Brodhead and party had reached Aden when he wrote, November 29th, and they expected to be at Bombay by December 7th.

All the communications from SYRIA have but one voice—an enlargement in the various departments of the work. Some of these will be laid before our readers. Dr. Jessup writes, December 5th: "It is a season of general distress in Syria, owing to the unparalleled high prices of food. Bread which is in a peculiar manner the staff of life in Syria, is higher than it has been for many years, and there is at the same time no work for the poor. We hear of men starving to death in the vicinity of Mt. Carmel." This state of things was affecting the Female Seminary at Beirut, and it is hoped that friends in this country will come forward and provide means for sustaining this institution. "The congregation at Beirut," Dr. Jessup adds, "continues large, between 400 and 500, with a Sabbath-school of 120."

### DONATIONS

TO THE

### BOARD OF FOREIGN MISSIONS

IN DECEMBER, 1870.

#### SYNOD OF ALBANY.

*Pby of Albany.*

Hamilton Union sab sch.....	\$ 5 00
1st ch, Cohoes.....	11 19

*Pby of Troy.*

Stillwater and Mechanicsville sab sch.....	3 00
1st ch, Cohoes.....	11 19

#### SYNOD OF BALTIMORE.

*Pby of New-Castle.*

Forest ch, Middletown .....	\$ 5 08
Drawyers ch, 15 ; sab sch, 13 .....	28 00
Olivet ch, Wilmington .....	5 00
Chesapeake City ch.....	8 55

*Pby of Washington City.*

North ch, Washington.....	24 00
N. Y. Ave ch, Washington.....	143 87
7th st ch, 75 ; sab sch, 50 .....	125 00

369 50

#### SYNOD OF CINCINNATI.

*Pby of Chillicothe.*

Fall Creek ch.....	13 00
Marshall ch.....	5 00

*Pby of Cincinnati.*

Lane Seminary ch mo con .....	14 93
1st ch sab sch, Walnut Hills .....	24 00
2d ch, Cincinnati .....	19 35

*Pby of Dayton.*

Venice ch.....	35 10
College Corner ch sab sch.....	7 00
Dicks Creek ch .....	8 66

127 04

#### SYNOD OF CLEVELAND.

*Pby of St. Clairsville.*

Washington sab sch.....	25 00
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*Pby of Steubenville.*

Minerva sab sch.....	5 00
Waynesburg sab sch Miss. Soc'y.....	16 00
Corinth sab sch.....	3 50

**SYNOD OF COLUMBUS.***Pby of Wooster.*

Lexington sab sch.....	10 00
Apple Creek sab sch.....	30 00
Shelby sab sch.....	10 00

*Pby of Zanesville.*

Brownsville eh.....	24 00
Waterford eh.....	12 40
Muskingum eh, 2; sab sch, 12.....	14 00
Mt. Vernon sab sch.....	67 00
1st ch. Jersey.....	9 50
Buffalo eh.....	24 80

**SYNOD OF ERIE.***Pby of Alleghany.*

1st ch. Centreville, Ladies' Soc'y.....	22 50
Sewickley sab sch, for Persian Missions, 25;	
Bible Class, 30.....	55 00

*Pby of Butler.*

Concord sab sch.....	23 00
Plain Grove eh.....	31 40

*Pby of Clarion.*

Brookville sab sch.....	30 00
Bethesda eh.....	7 75

*Pby of Erie.*

1st ch. Coneantville.....	15 00
North East eh, sab sch.....	25 00
Park eh sab sch, for Tungchow sch.....	75 00

*Pby of Kittanning.*

1st ch. Kittanning.....	1,120 00
Glade Run eh.....	50 00
Clinton eh.....	6 20
Indiana eh.....	176 05
Concord sab sch.....	12 10

*Pby of Shenango.*

Pulaski sab scb.....	17 50
	1,666 50

**SYNOD OF GENEVA.***Pby of Cayuga.*

Aurora eh, in part to con Rev. W. W. How-	
ard L. D.....	53 20
Port Byron eh, 50.15; sab sch, for Shanghai	
sab, 25.....	75 15

*Pby of Chemung.*

1st ch. Elmira, Mrs. Ayers.....	10 00
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*Pby of Geneva.*

Bethel sab sch, for Tringehow.....	19 20
Waterloo eh.....	70 00

*Pby of Steuben.*

Painted Post eh.....	10 00
	237 55

**SYNOD OF HARRISBURG.***Pby of Carlisle.*

Lower Path Valley eh.....	40 00
Burnt Cabins eh.....	10 00
McConnell'sburg eh.....	38 00
Wells Valley eh.....	15 00
Green Hill eh.....	22 40

*Donations.*

[Feb., 1871.]

Mechanicsburg eh.....	35 00
1st ch. Carlisle.....	124 03
Fayetteville eh.....	14 00

*Pby of Huntingdon.*

49 50	Mifflintown eh.....	134 35
	Cirwingsville eh.....	63 05
	Birmingham eh, Warrior's Mark, sab sch.....	35 00

**SYNOD OF ILLINOIS CENTRAL.***Pby of Peoria.*

Galesburg eh.....	50 00
Broadway sab seh, Knoxville.....	17 00

*Pby of Schuyler.*

1st ch. Quincy.....	21 17
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*Pby of Springfield.*

2d ch. Decatur.....	13 20
	101 37

**SYNOD OF ILLINOIS, NORTH.***Pby of Chicago.*

2d cb, Chicago.....	46 39
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*Pby of Freeport.*

1st Ger sab sch, Galena.....	8 00
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*Pby of Ottawa.*

1st ch sab sch, Aurora.....	6 54
Meriden sab sch.....	3 25

*Pby of Rock River.*

Woodhull sab sch, to con Rev. W. C. Magner	
L. M.....	30 00
Morrison sab sch.....	35 70

129 88

**SYNOD OF INDIANA, NORTH.***Pby of Ft. Wayne.*

1st ch sab sch, Fort Wayne.....	41 48
1st ch sab sch, Decatur .....	8 60

49 48

**SYNOD OF INDIANA SOUTH.***Pby of Indianapolis.*

Walnut st sab sch, Bloomington.....	27 05
Boxby eh.....	3 00

*Pby of New Albany.*

1st ch sab sch, New Albany, to sup. boy at	
Ningpo .....	50 00
Cbarlestowm eh.....	16 00

96 05

**SYNOD OF IOWA, NORTH.***Pby of Cedar Rapids.*

Linn Grove eh, 12.86; sab sch, 11; Family of	
J. C. Goudy, Miss'y Pig, 10.....	33 80
1st ch, Cedar Rapids.....	26 56

60 36

**SYNOD OF IOWA, SOUTH.***Pby of Iowa City.*

Bethel sab sch.....	1 00
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**SYNOD OF KANSAS.***Pby of Neosho.*

Fort Scott ch.....	5 45
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## SYNOD OF LONG ISLAND.

*Pby of Brooklyn.*

1st ch, Remsen, st.....	52 40
Ainslie st ch.....	4 64
2d ch, Brooklyn, mo con.....	110 71
S. 3d st ch, Williamsburgh.....	26 60
1st ch, Edgewater, S. I.....	10 40
Genevan ch.....	27 10
Ger ch, Neanders, 10; sab sch, 4; A Lady, 5. 19 00	

*Pby of Long Island.*

Southold sab sch, to sup. child in Syria.....	23 00
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*Pby of Nassau.*

Hempstead ch.....	13 06
Astoria ch.....	30 00
Smithtown ch.....	12 00
Sweet Hollow sab sch.....	9 35
	338 26

## SYNOD OF MICHIGAN.

*Pby of Detroit.*

Stoney Creek ch.....	35 00
Southfield ch.....	8 36
Wing Lake ch.....	5 64

*Pby of Grand Rapids.*

Manistee ch.....	8 00
Westminster ch sah sch, Grand Rapids.....	31 57

*Pby of Kalamazoo.*

Battle Creek ch.....	46 47
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*Pby of Lansing.*

Bennington ch.....	6 50
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*Pby of Monroe.*

Young Ladies' Sem'y, Monroe.....	20 00
Rev. Theo. Marsh, for Kolapoor.....	17 00
	178 54

## SYNOD OF MINNESOTA.

*Pby of St. Paul.*

Westminster ch, Minneapolis.....	7 00
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*Pby of Winona.*

Chatfield ch, 21.75; G. N. Haden, 10.....	31 75
1st ch, Preston.....	4 40
Woodbury ch.....	6 10

49 25

## SYNOD OF MISSOURI.

*Pby of Osage.*

Rev. S. G. Clark.....	10 00
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*Pby of Ozark.*

1st ch, Neosho, Mo.....	6 00
	16 00

## SYNOD OF NEW JERSEY.

*Pby of Elizabeth.*

3d ch sab sch, Elizabeth, for Dr. McCarter's Asylum.....	50 00
Clinton ch Ladies' Sewing Soc'y, to con Rev. John Ewing L. M.....	40 00
New Providence ch.....	12 00
Westfield ch mo con.....	70 00
1st ch, Elizabeth, 722.73; W. W. Woodward to con Reuben Van Pelt L. D., 100.....	822 73

*Pby of Jersey City.*

1st ch, Jersey City.....	11 14
1st ch, Rutherford Park.....	40 21
Union sab sch, to con Miss Annie Machette L. M.....	30 00

## Donations.

*Pby of Monmouth.*

Cream Ridge sab sch.....	10 00
Locust Corner sab sch.....	6 18

*Pby of Morris and Orange.*

Central ch, Orange.....	100 00
Rockaway ch, 87.85; sah sch, 24.15.....	112 00
Dover ch, Mine Hill, sab sch.....	5 25
1st ch, East Orange.....	12 97

*Pby of Newark.*

Wickliffe ch.....	11 05
Calvary ch.....	78 71
1st ch, Newark.....	61 00

*Pby of New Brunswick.*

Young Ladies' Seminary, Lawrenceville.....	8 00
3d ch. Trenton.....	100 00
Mt. Pleasant sab sch.....	11 28
Lawrenceville High School mo con.....	23 53

*Pby of Newton.*

Newton ch, 66; Washingtonville sah sch, 10.89	76 89
Knowlton ch.....	17 00
Hopk ch, Envelope system, 6 mo.....	3 00

*Pby of West Jersey.*

1st ch, Bridgeton, intermediate sah sch, 40;	
Infant sch for McIlvaine's sch, China, 12...	52 00
1st ch, Vineland.....	8 25

1,773 19

## SYNOD OF NEW YORK.

*Pby of Boston.*

1st ch, Newhurport, to con Rev. Chas. S. Durfee L. D.....	100 00
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*Pby of Hudson.*

Florida ch mo con.....	5 00
Bloomingburg ch mo con.....	5 00
Chester ch.....	80 00
Washingtonville ch.....	34 00

*Pby of New York.*

1st ch, New York, ....	654 81
Brick ch.....	89 45
4th Ave ch.....	33 34
University Place ch.....	35 60
Brick ch, Chapel.....	8 82

500 00

*Pby of North River.*

New Hamburg ch.....	7 56
Kingston ch.....	70 12
Malden ch.....	25 52
Calvary ch, Newburg.....	46 09
1st ch, Poughkeepsie.....	40 85

21 75

*Pby of Westchester.*

1st Peckskill ch mo con.....	26 85
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1,784 76

## SYNOD OF PACIFIC.

*Pby of Sacramento.*

Rev. C. D. Roberts .....	5 00
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## SYNOD OF PHILADELPHIA.

*Pby of Chester.*

1st ch, West Chester.....	70 06
Waynesburg sah sch.....	33 33

25 00

*Pby of Lackawanna.*

Montrose ch, 5; Dillie Parke, 5; sah sch, Mrs. Miller's Class, to sup. child at Beirut, 15.....	25 00
Orwell ch.....	8 10

*Pby of Lehigh.*

Upper Mt. Bethel sab sch.....	5 35
Portland sab seh.....	75
Lehigh Valley eh, 20; sab sch, 10; A Little Boy. dec'd, 1.83.....	31 88

*Pby of Philadelphia.*

West Spruce st ch, G. S. Benson.....	100 00
1st ch, Philadelphia.....	1,510 24

*Pby of Philadelphia, North.*

Forestville ch.....	3 85
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*Pby of Westminster.*

Hopewell Centre and Stewartstown ch.....	42 00
Chancetford sab sch.....	20 79
	1,911 35

**S Y N O D O F P I T T S B U R G .***Pby of Pittsburgh.*

Bethel ch.....	3 00
Montours ch sab sch.....	10 00
Mingo ch.....	29 55
Centre ch.....	41 00

*Pby of Redstone.*

Little Redstone sab seh.....	12 65
Unioutown ch.....	146 75
Frame ch, Jacob Deffenburg.....	10 00

*Pby of Washington.*

East Buffalo sab sch.....	9 00
4th ch sab sch, Wheeling.....	27 16
Pigeon Creek eh, 49.80; to con Wm. Barkley L. M., 30.....	79 80
	368 91

**S Y N O D O F T O L E D O .***Pby of Bellefontaine.*

1st eh, West Liberty.....	8 92
Wyandot sab sch, for Navajos.....	9 20
Rushsylvania ch, 13 80; sab sch, 1.85.....	15 65

*Pby of Huron.*

Tiffin sab sch, 2.29; Two Little Girls, 1.....	3 29
1st ch, Sandusky.....	44 00
	81 06

**S Y N O D O F U T I C A .***Pby of Otsego.*

2d ch, Delhi.....	20 27
Head of Delaware sab sch.....	20 00

*Pby of St. Lawrence.*

Chaumont ch.....	8 25
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*Pby of Utica.*

Waterville ch.....	13 50
Oriskany ch.....	10 00
	82 02

**S Y N O D O F W E S T E R N N E W Y O R K .***Pby of Buffalo.*

Lancaster sab sch, to sup. Hulbert Miss. sch, Syria.....	70 00
Westminster ch, Buffalo, 83.54; Geo. Howard, 50; Jas. D. Sawyer, 100.....	233 54

*Pby of Genesee.*

1st ch, Oakfield.....	16 00
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*Donations.**Pby of Niagara.*

Niagara Falls ch.....	39 59
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*Pby of Rochester.*

Ossian ch.....	3 00
Ogden Centre ch.....	60 00
Central ch, Rochester.....	159 17

**S Y N O D O F W I S C O N S I N .***Pby of Chippewa.*

1st eh, La Crosse, 25.10; sab seh, 11.....	36 10
North ch, La Crosse.....	3 90
North Bend sab sch.....	5 00

*Pby of Winnebago.*

Fond du Lac ch.....	39 75
Oconto ch .....	16 55

*Pby of Wisconsin River.*

Oregon sab sch.....	8 75
Roekville ch.....	4 50
	\$114 55

Total receipts from churches.....	\$10,929 59
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**LEGACIES.**

Legacy of Francis G. Bailey, Pittsburg, Pa., less tax.....	892 50
Bequest of James Bycrs, Perrysville, Ohio.....	30 00
	\$922 50

**MISCELLANEOUS.**

James U. Sutton, Plumville, Pa., 6.50; J. M. Hunting, Jr., 2.50; Mary Foster, 10; For Woman's Work, Tenth, for Nov., 10; Chas. Wiggans, St. Louis, 100; Soc'y of Inv., Union Theol. Sem'y, 24.50; Miss Sarah Wilson, St. Thomas, Pa., 250; Rev. B. Condit, Terre Haute, part of five million fund, 100; Thank-offering for Chefoo Sch., 30; Paul Duchailly, 25; D. M. II., 10; Eliza E. Townsend, 3; R. Benner, 25; "Cash," 15; W. M. Raymond, for France, 10; L. M. Lec, 5; Gen'l G. Loomis, 2.50; Miss'y Box of dec'd Lady, Clinton, Ill., 3.35; Rev. J. D. Mason, 10; Mrs. A. L. Mason, 5; Mrs. B., 1; Mrs. C. E. Kneiffin, 1; Henry Brewster, Esq., Shirleysburg, Pa., 5; A. B. T. Ridgefield, for France, 20; Mrs. E. C. Junkin, for Creek Mission, 10; C. M. Hamilton, Auburn, Mo., 20; Mrs. C. F. Martin, Norristown, Pa., 5; Alpine M. E. sab sch, for "Miriam," of Sateeta, Syria, 12; J. D. L., 50; Gen'l E. B. Babbitt, U. S. A., 55; Rev. B. D. Wyckoff Memorial for native ministry in India, 20; Ladies' Foreign Miss'y Assoc'n, Elizabeth, N. J., 100; L. Dillsberry, Pa., 2; H. M. Lane, Jersey City, 5; Walter and Eddie's Mission Box, 5; M. M. Miller, 2.50; M. T. Campbell, 2; A Friend, in Lewistown, Ill., 50; Rev. H. P. Thompson, Catawba, Ky., 5.....	\$1,017 85
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Total Receipts in December, 1870.....	\$12,869 94
" " from May 1, 1870.....	\$74,863 79

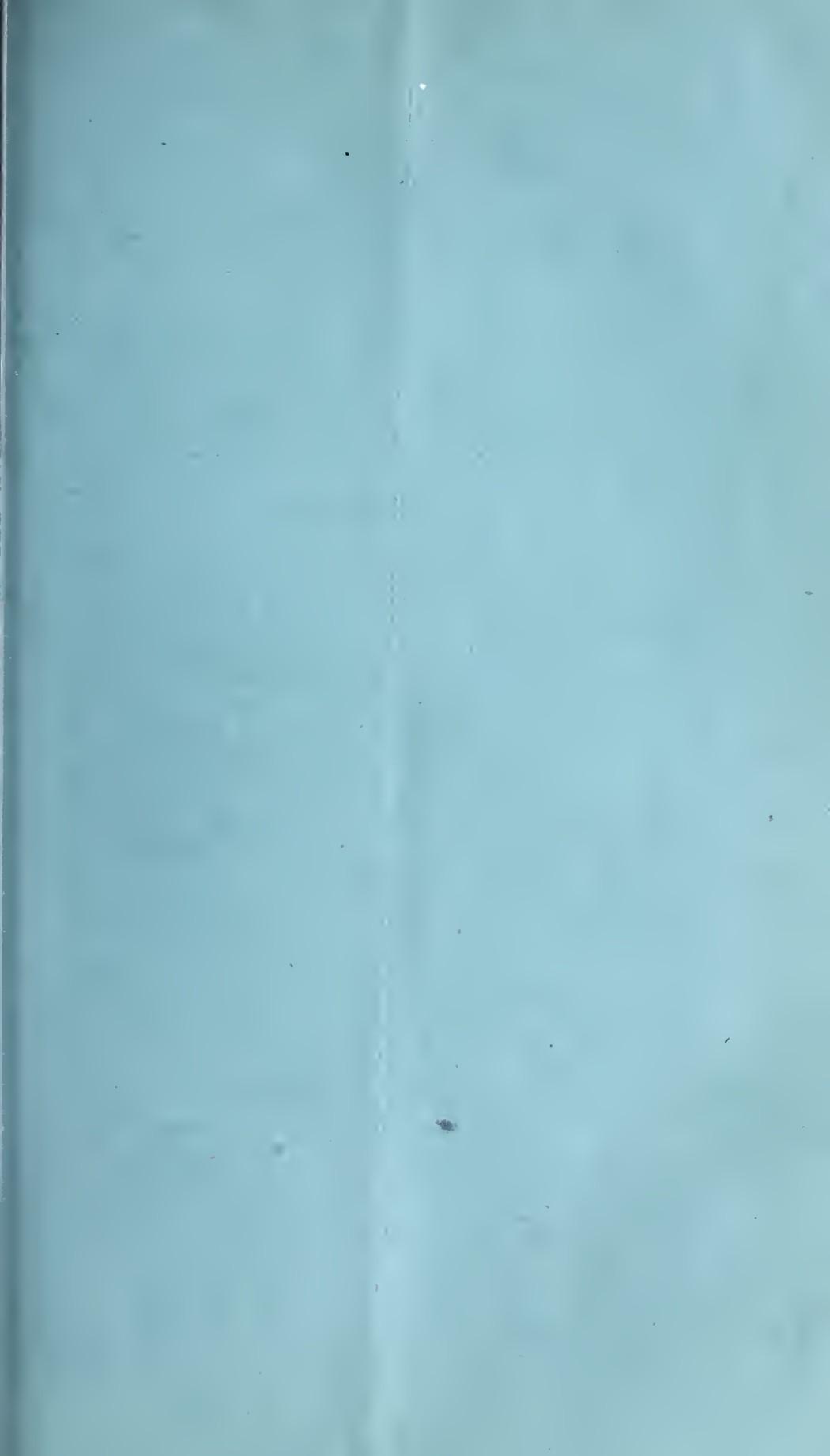
Special contributions for the debt: Amt. previously acknowledged.....	88,360 00
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Jno. E. Parsons.....	50 00
North ch, Allegheny, C. Arbuthnot Me- morial Fund.....	1,000 00
Arch'd McClure, Jr., Albany, N. Y.....	100 00

	\$39,510 00
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W.M. RANKIN, Treasurer.

23 Centre St., New York.



## Correspondence.

LETTERS relating to the Missions or other operations of the Board, may be addressed to the Rev. JOHN C. LOWRIE, or the Rev. DAVID IRVING, Secretaries, Mission House, No. 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board or containing remittances of money, to be sent to WILLIAM RANKIN, Esq., Treasurer—same address.

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## The Foreign Missionary.

MONTHLY PUBLICATION.

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CERTIFICATES of Honorary Membership, on the payment of Thirty Dollars; of Honorary Directorship, One Hundred Dollars.

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